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Flores OF9

FIELD NOTES ON INDONESIA, 1949-1950

PART III

FLORES

Roworeke - Wailolong - Weol (Veol)

Flores (preliminary): I talked with Riekerk, 124 who was there three years ago, and got this: 647 The Assistant Resident at Ende is Twerida; the 485 Controleurs are Hettinga and Ariens; the Finance man is Fekkes. There are government station houses (pasanggrahans) at least in Ende, Detusoko, Wolowaru, Larantuka, Badjawa, Ruteng, Reo, and a place ten kilometers from Maumere.

131 Distances are: Maumere--Larantuka 130 km., Maumere--Ende 140 km., Ende--Badjawa 125 km., Badjawa--Ruteng 125 km., Ruteng--Reo 60 km. Running times, respectively, are 4, 5, 5, 6, and 2 hours.

634 The kepala daerah is the Radja of Sikka, Dom Tomas da Silva.

124 Possible kampongs for investigation are Sita, 50 km. south of Ruteng, or Ruteng kampong or one nearby, for Manggerai; Wologai, 50 km. east of Ende, and there is a pasanggrahan at Ndetosoko, 9 km. to the south, or a part of Ende itself, or Roworeke (population: five hundred) 161 near Ende in the hills, for Ende. The population of Ende is five thousand. The population of Maumere is about the same.

634 Kringa is the center of Tana Ai. There are many troubles here over the succession of the radjas and it has resulted in a number of difficult cases. He says to watch out.

159 wherein the kepala kampong is a Kottang. This is
[622] all right according to adat, he says. The guru is an old fellow, sick with a cough. He was not there, and his daughter, who might be any age from eighteen to thirty, talked with us. She seems to be a queer type, and it is strange that she is not married. I get the idea there is some friction between her and her father. She had five years of schooling at the sisters' school in Larantuka. A son of the guru is in Makassar as a clerk (I think in a church office), and he married a Leloba girl recently. The guru
[582] married a woman from the same suku, but the daughter says this is all right as she was from Larantuka. If she were from any kampong behind the mountain, this would have been impossible. The house was adorned with holy pictures. The guru said he
[797] was converted in 1907, and as he is now perhaps
771 sixty, that was when he was about eighteen. There
178 are no more pagans in Leloba, a change from Vatter. The old pagan stuff in a material form is all gone.

124 After our talk we decided that perhaps Wailolong
121 was the best community in which to work, because Leloba is entirely Christian. In addition, Leloba was done by Vatter. Wailolong is about the same size as Leloba and at the crossroads below. We talked a great deal about adat and then came back to Larantuka with the guru, who wanted to visit the children in the school there.

312 In the afternoon we picked him up and went to Wailolong. On the way we picked up the kepala kampong Leloba and a few others. They were at the
[515] other crossroad near the spa, and here there were many women bathing (there is no water in the kampong for this). Women were also hauling water from this place. The guru said they had to go even farther
778 for water originally. It seems as though all of the kampongs have a higher negri lama, as in Ambon. There are holy stones here too.

361 Wailolong is along the main road and is located
●161 on both sides of this highway. It may have as many as one hundred houses and a possible population of seven hundred.

[See bibliography, Cat. #3—Analytic]

We

578 children). There are no Ili Djadi descendants
621 in Riang Kamië at all. The folk are mostly
614 descendants of Kroko Putang, although there are
173 some from Sina Djawa. Among the kampongs which
united to form Riang Kamië were Lamalewa, Beluwela, and Lamaliang. There are now fifteen suku in Riang Kamië. The old kampongs are still used for the sections (as is so often the case in Indonesia).

[211] The Kroko Putang origin (Tenemau) is symbolized by the wooden prau model in the korke of Riang Kamië.

621 The Sina Djawa folk were liked by the Ili
614 Djadi people, however, because when they entered
173 they brought iron, flint and steel and other
177 "high" things. Many suku were taken into the
773 kampongs from the Sina Djawa. They brought with them good weapons. Riang Kamië is the largest kampong here. Its population is about
● [161] one thousand three hundred (Wailolong and Leloba have about seven hundred each). There is a lot of material on the legendary relationships between the ancestors as seen now in the kampongs. Thus, the two original Ili Djadi were a brother and sister, covered with hair. They came out of the mountain and a Padji girl on the shore saw a fire on the mountain. They were then discovered, and the Padji girl, Hadumboleng (a different person from the Ama Hadumboleng in the suku list), married Lenurat. Thus the Ili Djadi are Padji on the mother's side. The girl, however, sister of Lenurat, married a Timor man, Pategolo. The Radja of Larantuka is descended from the latter union. Thus Timor is involved in the male origin and Ili Djadi in the female origin. Also, the kampongs which are descended from the Pategolo-Watuwele (this was the name of Lenurat's sister) union are on the beach side of the mountain, and they are Waibalun, Balela, and Lokea. The last is the Radja's kampong.

We

764 in a new place and have children there, a tjompang, etc. (thus the Tjepang do not go back to their old home in the west).

764 Also, all women who marry out become members
614 of their husbands' va'u and are buried there.
823 If it is impossible to take the body back to the kampong of origin, they at least get a bit of dirt from the cemetery there and take it to the far-off grave (a spot of land that is forever Veol!). This is a real duty, and they may travel very far to get it. Thus, if a Veol man dies in a far away kampong where there is no tuan tanah and no privilege, a bit of earth from the Veol cemetery (near the road here) is taken to his grave. A small feast is given, at which time only a fowl is sacrificed. This is done in the far-off kampong at the burial. However, then the family travel to Veol, no matter how far off it may be, and there
[775] they have the really big funeral feast. This is because the soul of the deceased always returns to the home kampong, that is, unless the clan section is already settled in a new place and has its own cemetery.

775 The souls of the dead live around the graves.
769 There is no special deadland here. Thus, when-
782 ever there is a feast in the kampong, people go to the cemetery and invite the souls to attend. The assistant sang a song which they use. Also, they kill a fowl there, in order to give a little food in advance (he said "voorschot").
[776] Also, they go to the spring and invite the water spirits, and give them a fowl too. (Now I see why they have the cry, "Who will feed me when I am dead?")

161 The real population of Veol--Ndung is not
769 three hundred and fifty, but thousands, as the dead live there too. The ancestor cult is thus tremendous in regard to the stature of the kampong.